

20 And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him, Thou, who art thou? And he acknowledged and denied not, and acknowledged, I am not the Christ.
21 And they asked him, What then art thou? Elias? And he says, I am not. Art thou the prophet? And he answered, No. They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? He said, I [am] [the] voice of one crying in the wilderness,* Make straight the path of [the] Lord,* as said Esaias the prophet. And they were sent^a from among the Pharisees. And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor the prophet? John answered them saying, I baptise with water. *In the midst of you stands,* whom ye^a do not know, he who comes after me,^a the thing of whose anan I am not worthy to unloose. These things took place in Bethany,* across the Jordan, where John was baptising.
25 On the morrow he^a saw Jesus coming to him, and says, Behold the Lamb of God, who takes away the sin of the world. He it is of whom I said, A man comes after me who takes a place before me, because he was before me; and I knew him not; but that he might be manifested to Israel, therefore have I come baptising.

into Galilee, and Jesus⁶ finds Philip,
⁴⁴ and says to him, Follow me. And Philip was from Bethsaida, of the
⁴⁵ city of Andrew and Peter. Philip finds Nathanael, and says to him,
 We have found him of whom Moses
 wrote in the law, and the prophets,
 Jesus, the son of Joseph, who is from
⁴⁶ Nazareth. And Nathanael said to him, Can anything good come⁷ out of
 Nazareth? Philip says to him, Come
⁴⁷ and see. Jesus saw Nathanael coming
 to him, and says of him, Behold
 [one] truly an Israelite, in whom
⁴⁸ there is no guile. Nathanael says to him,
 Whence knowest thou me? Jesus answered and said to him,
 Before that Philip called thee, when
 thou wast under the fig-tree, I saw
⁴⁹ thee. Nathanael answered and said to him,⁸ Rabbi, thou⁹ art the Son of
 God, thou⁹ art the King of Israel.
⁵⁰ Jesus answered and said to him,
 Because I said to thee, I saw thee
 under the fig-tree, believest thou? Thou
 shalt see greater things than these.
⁵¹ And he says to him, Verily, verily,
 I say to you, Henceforth¹⁰ ye shall see the
 heaven opened, and the angels of God
 ascending and descending on the Son of man.

II. And on the third day a marriage
 took place in Cana of Galilee, and
² the mother of Jesus was there. And Jesus
 also and his disciples were
³ invited to the marriage. And wine
 being deficient, the mother of Jesus
 says to him, They have no wine.
⁴ Jesus says to her, What have I to do
 with thee, woman? mine hour has
⁵ not yet come. His mother says to the
 servants, Whatever he may say
⁶ to you, do. Now there were standing
 there six stone water-vessels, accord-
 ing to the purification of the Jews.

holding two or three measures each.
⁷ Jesus says to them, Fill the water-vessels with water. And they filled
⁸ them up to the brim. And he says to them, Draw out now, and carry [it] to the feast-master. And they carried
⁹ [it]. But when the feast-master had tasted the water which had been made wine (and knew not whence it was,¹ but the servants knew who drew the water), the feast-master calls the
¹⁰ bridegroom, and says to him, Every man sets on first the good wine, and when [men] have well drunk, then the inferior; thou² hast kept the good
¹¹ wine till now. This³ beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his
¹² disciples believed on⁴ him. After this he descended to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days.
¹³ And the passover of the Jews was near, and Jesus went up to Jerusalem.
¹⁴ And he found in the temple⁵ the sellers of oxen and sheep and doves, and the money-changers sitting; and, having made a scourge of cords, he cast [them] all out of the temple, both⁶ the sheep and the oxen; and he poured out the change of the money-changers, and overturned the tables, and said to the sellers of doves, Take these things hence; make not my Father's house a house of merchandise. (And⁷) his disciples remembered that it is written, The zeal of thy
¹⁵ house devours⁸ me. The Jews therefore answered and said to him, What sign shewest thou to us, that thou
¹⁶ doest these things? Jesus answered and said to them, Destroy this temple,⁹ and in three days I will raise it up. The Jews therefore said, Forti-

* The Masoretic Hebrew connects * in the wilderness* with what follows. The LXX does not.
 * * Lord * has no article here, which is irregular in Greek, but I do not doubt it is in place of the name * Jehovah, * as we have seen already in previous Gospels.

* T. R. reads 'those who were sent were,' adding *oi*, with (correc. of NAU) $\text{E X A A } \delta \epsilon$. 133 60 Ital Vulg Syrr Origen; text $\text{M}^a \text{A}^b \text{B C}^* \text{L}$ Monph. The reading is not certain.

* T. R. reads, with A C* H X & Ac, 69 Vulg 897y
Memph, 'But in the midst of you stands [one]
whom ye know not. He (*auris*) is the one who
comes after me' text = B C* L T (1 22 23 Verc).

* T. R. adds, with A C² E X A &c. (cf Ital) (exc. Ver) Vulg Syrr. 'who is preferred before me.'

text: ROLT 1 13 79 33 Mamak

*T. R. reads 'Bethabara,' with O³KTUA 1
22 33 69; text WABO³ELVX Δ Ac., Ital Vulg
Sarr Memphis

* T. R. reads "John," with E and a few others on.

* Literally "abides."

^b T. R. reads 'the Christ,' with some cursives.

² Literally "is interdicted."

* Or "Peter."

* Jesus,* with it A B B L V X Δ 80, 130 Ital;
10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 8

^b Literally 'can there be any good thing.'

¹ Readings vary without altering the sense; B X P A read 'said'; T, R, 'says,' with A E U A Ae, 1 60 Syrr; N omits 'to him'; X puts it after 'answer.'

¹ Many omit 'Hemelworth,' with * B L Ital (etc. Monac) Vulg. Memph.: A E Δ &c. 133 c.

^a Literally "is."

^a etc.

* B L T X Memph omit; A E P Δ Ac. 1 33 60
Am insert.

* *vide*: see note to Matt. xxiii. 16, 21.

and six years was this temple¹ building, and thou² wilt raise it up in three days? But he³ spoke of the temple⁴ of his body. When therefore he was raised from among [the] dead, his disciples remembered that he had said this,⁵ and believed the scripture and the word which Jesus had spoken.

¹⁰ And when he was in Jerusalem, at the passover, at the feast, many believed on⁶ his name, beholding his signs which he wrought. But Jesus himself did not trust himself to them, ¹¹ because he knew all [men], and that he had not need that any should testify of man, for himself knew what was in man.

III. But there was a man from among the Pharisees, his name Nicodemus, ² a ruler of the Jews; he⁷ came to him⁸ by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou⁹ doest unless God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew¹⁰ he cannot see the kingdom of God. Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born? Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ¹ Do not wonder that I said to thee, It is needful that ye should be born anew. The wind blows where it will,

and thou hearest its voice, but knowest not whence it comes and where it goes: thus is every one that is born of the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Thou art the teacher of Israel and knowest not these things! Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? And no one has gone up into heaven save he who came down out of heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up, that every one who believes on¹¹ him may [not perish, but¹²] have life eternal. ¹³ For God so¹⁴ loved the world, that he gave his only-begotten Son, that whosoever¹⁵ believes on¹⁶ him may not perish, but have life eternal. For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him. He that believes on¹⁷ him is not judged: but he that believes not has been already judged, because he has not believed on¹⁸ the name of the only-begotten Son of God. And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil. For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are;

¹⁹ but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God.

²⁰ After these things came Jesus and his disciples into the land of Judea; and there he abode with them and baptised. And John also was baptising in Amon, near Salim, because there was a great deal of water there; and they came to [him] and were baptised: for John was not yet cast into prison. There was therefore a reasoning of the disciples of John with a Jew²¹ about purification. And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou²² barest witness, behold, he baptises, and all come to him. John answered and said, A man can receive nothing unless it be given him out of heaven. ²³ Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him.²⁴ He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart²⁵ because of the voice of the bridegroom: this my joy then is fulfilled. He must increase, but I must decrease. He who comes from above is above all. He who has his origin in the earth²⁶ is of the earth, and speaks [as] of the earth. He who comes out of heaven is above all, [and²⁷] what he has seen and has heard, this he testifies; and ²⁸ no one receives his testimony. He that has received²⁹ his testimony has

³⁰ set to his seal that God is true; for he whom God has sent speaks the words of God, for God³¹ gives not the Spirit by measure.

³² The Father loves the Son, and has given all things [to be] in his hand. ³³ He that believes on the Son has life eternal, and he that is not subject³⁴ to the Son shall not see life, but the wrath of God abides upon him.

IV. When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptises more disciples than John (however, Jesus himself did not baptise, but his disciples), ¹ he left Judea and went away again² unto Galilee. And he must needs pass through Samaria. He comes therefore to a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph. Now a fountain³ of Jacob's was there; Jesus therefore, being wearied with the way he had come, sat just as he was⁴ at the fountain. It was about the sixth hour. A woman comes out of Samaria to draw water. Jesus says to her, Give me to drink (for his disciples had gone away into the city that they might buy provisions). The Samaritan woman therefore says to him, How dost thou, being a Jew, ask to drink of me who am a Samaritan woman? for Jews have no intercourse with Samaritans. Jesus answered and said to her, If thou knewest the gift of God and who it is that says to thee, Give me to drink, thou⁵ wouldest have asked of him,

convict, and hence reprove by shewing a man's fault. It is used in chap. xvi. 8; Eph. v. 13.

¹ T. R. reads 'with the Jews,' with ² G 13 ³ Ital Vulg. Memph.; text ⁴ A B E L A Ac. 23 ⁵ Syr.

⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Literally 'rejoices with joy,' a Hebrewism. ² Or 'is from the earth,' ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Or 'receives,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Or 'receives,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Many read 'he,' with ² B C L T 1 31 32 Ver

Brit; insert ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴

and he would have given thee living
13 water. The woman says to him, Sir,
thou hast nothing to draw with, and
the well is deep: whence then hast
14 thou the living water? Art thou
greater than our father Jacob, who
gave us the well, and drank of it him-
self, and his sons, and his cattle?
15 Jesus answered and said to her, Every
one who drinks of this water shall
thirst again; but whosoever drinks
16 of the water which I shall give him
shall never thirst for ever,¹ but the
water which I shall give him shall
become in him a fountain of water,
17 springing up into eternal life. The
woman says to him, Sir, give me this
water, that I may not thirst nor come
18 here to draw. Jesus² says to her, Go,
call thy husband, and come here. The
woman answered and said, I have not
a husband. Jesus says to her, Thou
19 hast well said, I have not a husband;
for thou hast had five husbands, and
he whom now thou hast is not thy
husband: this thou hast spoken truly.
20 The woman says to him, Sir, I see
that thou³ art a prophet. Our fathers
worshipped in this mountain, and ye⁴
say that in Jerusalem is the place
21 where one must worship. Jesus says
to her, Woman, believe me, [the]
hour⁵ is coming when ye shall neither
in this mountain nor in Jerusalem
22 worship the Father. Ye⁶ worship ye
know not what; we⁷ worship what
we know, for salvation is of the Jews.
23 But [the] hour⁸ is coming and now is,
when the true worshippers shall wor-
ship the Father in spirit and truth;
for also the Father seeks such as his
24 worshippers. God [is] a spirit, and
they who worship him must worship
25 [him] in spirit and truth. The woman

says to him, I know that Messiah is coming, who is called Christ; when he^c comes he will tell us all things.

²⁰ Jesus says to her, I^c who speak to thee am [he]. And upon this came his disciples, and wondered that he spoke with a woman; yet no one said, What seekest thou? or, What speakest thou with her? The woman then^c left her waterpot and went away into the city, and says to the men, Come, see a man who told me all things I had ever done: is not he^c the Christ? They went^c out of the city and came to him.

²¹ But^c meanwhile the disciples asked him saying, Rabbi, eat. But he said to them, I^c have food to eat which ye^c do not know. The disciples therefore said to one another, Has any one brought him [anything] to eat? Jesus says to them, My food is that I should do the will of him that has sent me, and that I should finish his work. Do not ye^c say, that there are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes and behold the fields, for they are already white to^c harvest. *He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together.

²⁷ For in this is [verified] the^c true saying, It is one who sows and another who reaps. I^c have sent you to reap that on which ye^c have not laboured; others have laboured, and ye^c have entered into their labours.

²⁹ But many of the Samaritans of that city believed on him because of the word of the woman who bore witness, He told me all things that

³⁰ I had ever done. When therefore

the Samaritans came to him they asked him to abide with them, and he abode there two days. And more a great deal believed on account of his word; and they said to the woman, [It is] no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.²

But after the two days he went forth thence and went away³ into Galilee, for Jesus himself bore witness that a prophet has no honour in his own country. When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also went to the feast.

He came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum whose son was sick. He, having heard that Jesus had come out of Judaea into Galilee went to him and asked [him⁴] that he would come down and heal his son for he was about to die. Jesus therefore said to him, Unless ye see signs and wonders ye will not⁵ believe.

The courtier says to him, Sir, come down ere my child⁶ die. Jesus says to him, Go, thy son lives. And⁷ the man believed the word which Jesus said to him, and went his way. But already, as he was going down, his servants met him and brought [him⁸] word saying, Thy⁹ child lives. He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at th

seventh hour the fever left him. The father therefore knew that [it was] in that hour in which Jesus said to him, Thy son lives; and he believed, himself and his whole house. This second sign again did Jesus, being come out of Judaea into Galilee.

V. After these things was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem, at the sheepgate,* a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a multitude of sick, blind, lame, withered, [awaiting the moving of the water.] For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever disease he laboured under.† But there was a certain man there who had been suffering under his infirmity thirty and eight years. Jesus seeing this [man] lying [there], and knowing that he was [in that state] now a great length of time, says to him, Wouldest thou become well? The infirm [man] answered him, Sir, I have not a man in order, when the water has been troubled, to cast me into the pool; but while I am coming another descends before me. Jesus says to him, Arise, take up thy couch and walk. And immediately the man became well, and took up his couch and walked; and on that day was sabbath.

The Jews therefore said to the healed [man], It is sabbath, it is not permitted thee to take up thy couch.

He answered them, He that maketh me well, says to me, Take up thy couch and walk. And he that says to me, Take up thy couch and walk, he knows not what he says. But I know that I am a sick man, and that I have been so thirty and eight years. And Jesus says to him, Man, be of good cheer, thy sickness is ended, and thou shalt be well no more.

* 'Never thirst for ever' is a little awkward, but 'never thirst' is too vague; it may be our minds move on a present thing for this life. Go *on* for the sake is strong in negation, and expresses lasting for ever. Cf. also xi. 26; xii. 5.
* B C⁵ 33 Vero omit 'Jesus' = A C⁵ D E L A &c. 1st Am and versions insert.
* Or 'an hour,' as chap. v. 28, 28.
* *zealous*.
* *cleave*.
* *adv.*

* T.H. adds 'therefore,' with W A I 69 and other survivors Memphis, A B E A &c. 39 Am cm
 vol. 45Aa C D Ver Syrr.
 * Many leave out 'But,' with W B C D L A m
 A C E R A &c. 133 69 Memphis insert.
 * T.H. adds 'And,' with A C E K A &c. 16
 Am Memphis, W B C D L T 33 omit.
 * Some leave out the article: I then reads 'I
 the saying true,' with W B C E L T A H 132 69
 others: A C D E T &c. 69 insert.

* T.R. with ACD L2A Ac. Brit. Monac. Sy.
and "the Christ," WBC T 40 Am Memphis
* Many omit "and went away," with WBC
13 B Ind Memphis; AE (L) A Ac. Am Syrr
* T.R. reads "Jesus," with AEA Ac. 10 Syrr
WBC L2A Ind (ex. Brit. Monac.) Vulg. Mem.
omit. * absent.
* WBC L2A 40 omit "him."
* * absent. * absent.
* WBC 40 omit "And," AOE Ac. 1
69 Memphis Syrr insert.
* Or "bondsmen," (WDL 1 Am omit absent.)
* WBC 13 read "His," W D omit "saying"
* See LXX, Nehemiah 11. 1.

me well, he said to me, Take up thy couch and walk. They asked him [therefore]. Who is the man who said to thee, Take up thy couch and walk? But he that had been healed knew not who it was, for Jesus had slidden away, there being a crowd in the place. After these things Jesus finds him in the temple, and said to him, Behold, thou art become well: sin no more, that something worse do not happen to thee. The man went away and told the Jews that it was Jesus who had made him well. And for this the Jews persecuted Jesus [and sought to kill him], because he had done these things on sabbath. But Jesus answered them, My Father worketh hitherto and I work. For this therefore the Jews sought the more to kill him, because he had not only violated the sabbath, but also said that God was his own Father, making himself equal with God. Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things he does, these things also the Son does in like manner. For the Father loves the Son and shews him all things which he himself does: and he will shew him greater works than these, that ye may wonder. For even as the Father raises the dead and quickens [them], thus the Son also quickens whom he will: for neither does the Father judge any one, but has given all judgment to the Son; that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him. Verily, verily, I

say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed out of death into life. Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live. For even as the Father has life in himself, so he has given to the Son also to have life in himself, and has given him authority to execute judgment [also], because he is Son of man. Wonder not at this, for an hour is coming in which all who are in the tombs shall hear his voice, and shall go forth: those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment. I cannot do anything of myself; as I hear, I judge, and my judgment is righteous, because I do not seek my will, but the will of him that has sent me. If I bear witness concerning myself, my witness is not true. It is another who bears witness concerning me, and I know that the witness which he bears concerning me is true. Ye have sent unto John, and he has borne witness to the truth. But I do not receive witness from man, but I say this that ye might be saved. He was the burning and shining lamp, and ye were willing for a season to rejoice in his light. But I have the witness [that is] greater than [that] of John; for the works which the Father has given me that I should complete them, the works themselves which I do, bear witness concerning me that the Father has sent me. And the Father who has sent me himself has borne witness

* Here *deceit* (not as *ill. 25*); comp. *xvi. 27, 28*.
* A B L 22 Memph omit "also," * has left a gap: D E A Ac. 109 Am Brix Monac Syr have it.
* T. R. reads "the Father," with E Ac. 69; * A B D E L A A II 133 Ital (em. Ver Colb) Vulg Syr Memph omit.
* *deceit*.
* *deceit*, literally "appearing."
* A B D L 12233 Ver Memph omit *deceit*.
* Some read "be," *deceit*, with * E L Ver; *deceit*, A B A Ac. 123 69. D has both.

concerning me. Ye have neither heard his voice at any time, nor have seen his shape, and ye have not his word abiding in you; for whom he hath sent, him ye do not believe. Ye search the scriptures, for ye think that in them ye have life eternal, and they it is which bear witness concerning me; and ye will not come to me that ye might have life. I do not receive glory from men, but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive. How can ye believe who receive glory one of another, and seek not the glory which [comes] from God alone? Think not that I will accuse you to the Father: there is [one] who accuses you, Moses, on whom ye trust; for if ye had believed Moses, ye would have believed me, for he wrote of me. But if ye do not believe his writings, how shall ye believe my words?

VI. After these things Jesus went away beyond the sea of Galilee, [or] of Tiberias, and a great crowd followed him, because they saw the signs which he wrought upon the sick. And Jesus went up into the mountain, and there sat with his disciples: but the passover, the feast of the Jews, was near. Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, says to Philip, Whence shall we buy loaves that these may eat? But this he said trying him, for he knew what he was going to do.

* *deceit*, *deceit*.
* Or "search," but in neither case is it a command; it is an appeal.
* Or "are the witness-bearers." * *deceit*.
* Or "from the only God."
* T. R. reads "his," with E A Ac.; * A B D E L A A II 133 69 versions omit *alone*.
* *deceit*, *deceit*, the mountain country; see note to Matt. v. 1.
* T. R. adds "of them," with D E A Ac. 1; * A B L II 133 69 Ital Vulg Memph omit.
* T. R. has *deceit*, "one," with A E A Ac. 23 Syr; * B D L II 133 69 omit.
* Some, with * B L Ver Syr-Cri & Pat, leave out "And," A E A Ac. 123 69 Ver Memph insert; D G have *deceit*, and so Am.

* Philip answered him, Loaves for two hundred denarii are not sufficient for them, that each may have some little [portion]. One of his disciples, Andrew, Simon Peter's brother, says to him, There is a little boy here who has five barley loaves and two small fishes; but this, what is it for so many? [And] Jesus said, Make the men sit down. Now there was much grass in the place: the men therefore sat down, in number about five thousand. And Jesus took the loaves, and having given thanks, distributed [them] to those that were set down; and in like manner of the small fishes as much as they would. And when they had been filled, he says to his disciples, Gather together the fragments which are over and above, that nothing may be lost. They gathered [them] therefore together, and filled twelve hand-baskets full of fragments of the five barley loaves, which were over and above to those that had eaten. The men therefore, having seen the sign which Jesus had done, said, This is truly the prophet which is coming into the world. Jesus therefore knowing that they were going to come and seize him, that they might make [him] king, departed again to the mountain himself alone. But when evening was come, his disciples went down to the sea, and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come to them, and the sea was agitated by a

* Here *deceit*; above it is *deceit*, and also in ver. 14; compare Matt. xiv. 21 and 1 Cor. x. 21.
* Many read "Jesus then," with A B D L A A II 133 69 Ver 44; G 125 69 Syr-Cri & Pat *deceit*.
* T. R. adds "to the disciples, and the disciples," with D E A Ac. 69 Ver; * A B L II 133 69 Ital (em. Ver) Vulg Syr Memph omit; but * has *deceit*, with D I 69; the others *deceit*.
* * B D Am omit "deceit"; A L E A Ac. 123 69 Brix Corb Monac Syr Memph insert. See Burman, *Last Twelve Verses*, 221.
* T. R. has *deceit* in text, with D E A Ac. 69; versions prove nothing. A B L 133 omit it. * has *deceit*, *deceit*.
* * has *deceit*. E A Ac. 69 Memph omit *deceit*.

* *deceit*.
* B D Memph; A C E L A Ac. 123 69 Colb Am insert; Memph *deceit*.
* B C L 22 Memph omit "thy couch"; A O D E A Ac. 123 69 Ital Vulg Syr Memph insert.
* * has *deceit*, with all but D, which has *deceit*.
* According to a frequent Greek idiom, literally "who it is," compare ver. 15; xi. 24, 64, 66.
* B Syr-Cri have the *deceit* for *deceit*.
* Many omit these words, perhaps rightly, with B C D L 12233 69 Am; A B A Ac. Syr insert.

fore said I unto you, that no one can
come to me unless it be given to him
from the Father. From that [time]
many of his disciples went away back
and walked no more with him. Jesus
therefore said to the twelve, Will ye
also go away? Simon Peter answered
him, Lord, to whom shall we
go? thou hast words of life eternal;
and we have believed and known
that thou art the holy one of God.
Jesus answered them, Have not I
chosen you the twelve? and of you
one is a devil. Now he spake of Judas
[the son] of Simon, Iscariote, for
he [it was who] should deliver him
up, being one of the twelve.

VII. And after these things Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. Now the tabernacles, the feast of the Jews, was near. His brethren therefore said to him, Remove hence and go into Judea, that thy disciples also may see thy works which thou doest; for no one does anything in secret and himself seeks to be [known] in public. If thou doest these things, manifest thyself to the world: for neither did his brethren believe on him. Jesus therefore says to them, My time is not yet come, but your time is always ready. The world cannot hate you, but me it hates, because I bear witness concerning it that its works are evil. Ye, go ye up to this feast. I go not up to this feast, for my time is not yet fulfilled. Having said these things to them he abode in Galilee.

10 But when his brethren had gone up, then he himself also went up to the feast, not openly, but as in secret.
11 The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring concerning him among the crowds. Some said, He is [a] good [man]; * others said, No; but he deceives the crowd.
12 However, no one spoke openly concerning him on account of [their] fear of the Jews.

14 But when it was now the middle
of the feast, Jesus went up into the
15 temple* and taught. The Jews there-
fore* wondered, saying, How knows
this [man] letters, having never
16 learned? Jesus therefore* answered
them and said, My doctrine is not
mine, but [that] of him that has sent
17 me. If any one desire to practise his
will, he shall know concerning the
doctrine, whether it is of God, or
18 [that] I* speak from myself. He that
speaks from himself seeks his own
glory; but he that seeks the glory of
him that has sent him, he* is true,
and unrighteousness is not in him.
19 Has not Moses given you the law,
and no one of you practises the law?
20 Why do ye seek to kill me? The
crowd answered [and said*], Thou
hast a demon: who seeks to kill thee?
21 Jesus answered and said to them, I
have done one work, and ye all
22 wonder. Therefore Moses gave* you
circumcision (not that it is of Moses,
but of the fathers),* and ye circumcise
23 a man on sabbath. If a man receives
circumcision on sabbath, that the

law of Moses may not be violated,
are ye angry with me because I have
made a man entirely sound on sab-
bath? Judge not according to sight,
but judge^a righteous judgment. Some
therefore of those of Jerusalem said,
Is not this he whom they seek to
kill? and behold, he speaks openly,
and they say nothing to him. Have
the rulers then indeed recognised
that this is^a the Christ? But [as
to] this [man] we know whence he
is. Now [as to] the Christ, when he
comes, no one knows whence he is.
Jesus therefore cried out in the tem-
ple, teaching and saying, Ye both
know^a me and ye know^a whence I am;
and I am not come of myself, but he
that sent me is true, whom ye^a do
not know. *I^a know him, because
I am from him, and he^b has sent me.
They sought therefore to take him;
and no one laid his^a hand upon him,
because his hour had not yet come.
But many of the crowd believed on
him, and said, Will the Christ, when
he comes, do more signs than those^a
which this [man] has done? The
Pharisees heard the crowd murmur-
ing these things concerning him, and
the Pharisees and the chief priests
sent officers that they might take him.
Jesus therefore said,* Yet a little while
I am with you, and I go to him that
has sent me. Ye shall seek me and
shall not find [me]^a, and where I^a am
ye^a cannot come. The Jews there-
fore said to one another, Where is he
about to go that we^a shall not find
him? Is he about to go to the dis-

person among the Greeks, and teach
the Greeks? What word is this which
he said, Ye shall seek me and shall
not find [me¹]; and where I am ye
cannot come?

37 In the last, the great day of the feast, Jesus stood and cried saying, If any one thirst, let him come to me and drink. He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water. 38 But this he said concerning the Spirit, which they that believed on him were about to receive; for [the] 39 Spirit was not yet, because Jesus had not yet been glorified. [Some] 40 out of the crowd therefore, having heard this word,* said, This is truly the prophet. Others said, This is the Christ. 41 Others said, Does then the Christ come out of Galilee? Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David 42 was? There was a division therefore in the crowd on account of him. But some of them desired to take him, but 43 no one laid hands upon him. The officers therefore came to the chief priests and Pharisees, and they* said to them, Why have ye not brought him? The officers answered, Never 44 man spoke thus, as this man [speaks].* 45 The Pharisees therefore* answered them, Are ye also deceived? Has any one of the rulers believed on him, or of the Pharisees? But this crowd, which does not know the law, are 46 accursed. Nicodemus says to them 47 [being one of themselves], Does not

* T. R. reads 'my,' with C² E Δ Ac. 133 Am Syrr; x B C² D L T Memph omit.

¹ *Idem*, not simply the act, but the will to do it: 'is it your will or disposition?' 'are ye also disposed to go away?'

*T. B. adds "therefore," with E Δ ac. Am; *B OGK LU Δ 1134⁶⁹ Memphomit. (D-free &.)

* T. R. adds 'the living,' with E Δ Ac. 69 Syrr;
text = B C D L 1* 33 Am Memph.

³ *ibid.*: 80 vers. 31, 38, Ac., and elsewhere.

⁷ T. R. adds 'yet,' with BELTX Δ 4c. 1 33 @ Hyrr; @ D K. M H Am Memphis omit it, reading ois.

* T. R. adds 'And,' Ac. with BELTX Δ Ac. 69 Memphis; w DK II 103 Ital (exc. Briz) Vulg omit.

* T. R. adds 'but,' *Id.* with B T X 1 33 69 Am (Syrr) Memphis; *id.* is in the previous class.

* T. R. reads 'And the Jews,' with E A Ac. 69
 Note: See Harmon, loc. cit. at E A L. T. R. x 33. Monach.

2 T. R. omits 'therefore,' with D L X 1 33 Am
Memph: R B E T Δ Ac. 99 insert.

* S B L T X 33 Memph omit; (A C fail;) D E

^b Or 'wonder because of this. Moses gave.'

⁴ Or 'gave you circumcision, not because . . . fathers, and ye.'

* T. B. adds 'truly,' with **H & A**. Syrr 33; **u** 1

D K L T X II 1 69 Ital (etc., Brix Manac) Val
Memph omit.
x T R adds 'But.' with # D X 1 33 Syr

Memph: B E L T & Co. @ Am omit.

Ac. Syrr Memphis: ~~MS B D K L T X II 133~~ 69 omit.

² BTX 1 Syrr. Memph. add μ , in text.

33.09; M T K H Am Memph. omit; B adds also *Scleroglossus*, D adds en' *serius*, and so Briz.

* T. R. reads 'Mary,' adding *παλαιά*, with E & Ac. 23 Beza. Monro Berr; cf. H D L T X 1 Am om.

* the *Adyar*, #BDLTU 12:33 read 'these words.'

* T. R. adds *de*, with some cursives Memphis; B T L X 133 have *el de*. Text *ἀλλος*, with *de* B E Δ &c. 13 22 69.

² H (D) have 'openka,' in text; B L T Memph

* 8 D 1 33 omit 'therefore.'
* T 2 adds 'he that came to him by night.'

with D. E. & A. Co. But # having justified the supposition of Alford, I have ventured to treat this as

a gloss. The principal MSS vary in the words and their place: so the Latina. Some, with B

by night.' Cf. xiv. 39.

words of God: therefore ye hear [them] not, because ye are not of God.
 10 The Jews answered and said to him, Say we not well that thou art a Samaritan and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. But I do not seek my own glory: there is he that seeks and judges. Verily, verily, I say unto you, If any one shall keep my word, he shall never see death. The Jews therefore said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word, he shall never taste death. Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself?
 14 Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, [of] whom ye say, He is our God. And ye know him not; but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I keep his word. Your father Abraham exulted in that he should see my day, and he saw and rejoiced.
 17 The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am. They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple,

[going through the midst of them, and thus passed on.]
 IX. And as he passed on, he saw a man blind from birth. And his disciples asked him saying, Rabbi, who sinned, this [man] or his parents, that he should be born blind? Jesus answered, Neither has this [man] sinned nor his parents, but that the works of God should be manifested in him. I must work the works of him that has sent me while it is day. [The] night is coming, when no one can work. As long as I am in the world, I am [the] light of the world. Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes. And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing. The neighbours therefore, and those who used to see him before, that he was a beggar, said, Is not this he that was sitting and begging? Some said, It is he; others said, No, but he is like him: he said, It is I. They said therefore to him, How have thine eyes been opened? He answered, [and said], A man called Jesus made mud and anointed mine eyes, and said to me, Go to Siloam and wash: and having gone and washed, I saw.
 13 They said therefore to him, Where is he? He says, I do not know.
 15 They bring him who was before blind to the Pharisees. Now it was

sabbath when Jesus made the mud and opened his eyes. The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon mine eyes, and I washed, and I see. Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division among them.
 17 They say therefore again to the blind [man], What dost thou say of him, that he has opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had received sight. And they asked them saying, This is your son, of whom ye say that he was born blind: how then does he now see? His parents answered [them] and said, We know that this is our son, and that he was born blind; but how he now sees we do not know, or who has opened his eyes we do not know. He is of age: ask him: he will speak concerning himself. His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him [to be the] Christ, he should be excommunicated from the synagogue. On this account his parents said, He is of age: ask him.
 19 They called therefore a second time the man who had been blind, and said to him, Give glory to God: we know that this man is sinful. He answered therefore, If he is sinful I

know not. One thing I know, that, being blind [before], now I see. And they said to him again, What did he do to thee? how opened he thine eyes? He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples? They railed at him, and said, Thou art his disciple, but we are disciples of Moses. We know that God spoke to Moses; but [as to] this [man], we know not whence he is. The man answered and said to them, Now in this is a wonderful thing, that ye do not know whence he is, and he has opened mine eyes. [But] we know that God does not hear sinners; but if any one be God-fearing and do his will, him he hears. Since time was, it has not been heard that any one opened the eyes of one born blind.
 23 If this [man] were not of God he would be able to do nothing. They answered and said to him, Thou hast been wholly born in sins, and thou teachest us? And they cast him out.
 25 Jesus heard that they had cast him out, and having found him, he said to him, Thou dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he.
 27 And he said, I believe, Lord: and he did him homage. And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind. And [some] of the Pharisees

* T. R. adds 'therefore,' with E Δ Ac. Am Brix Monac; M B C D L X 133 69 Memph omit.
 * T. R. adds 'therefore,' with E Δ Ac. 13.
 * Many, with M B C Memph, omit 'therefore': D E L X Δ Ac. 133 69 Am insert.
 * T. R., with M B D F X many cursives, reads 'your.' Then we must say 'that he is your.'
 * Our A B C E L Δ Ac. 133 69 Am Syrr Memph. * T. R. adds 'objective, for the Jews.'
 * T. R. adds 'conscious knowledge of Jesus.'
 * In that, i.e. it is to be remarked that he is habitually used in John for 'I'.
 * Some omit from 'passing' to the end of the verse, with M B D Ital (exc. Brix Monac) Vulg.; A C E L X Δ Ac. 133 69 Syrr Memph insert.
 * T. R. reads 'the eyes of the blind (man),' with A C E X Δ Ac. 69; M B L 133 omit 'the eyes of the blind (man)'.
 * I should read, literally 'anointed him (M B A L 133 have 'him') C E X Δ Ac. omit) with the

mud on the eyes,' sai δὲ ἄρα οὕτως ἀνέβη τὸν πῶλον ἐπὶ τοὺς ὀφθαλμοὺς. (69 Syrr-Pst Memph om. τὸν πῶλον.)
 * T. R. reads 'that he was blind,' with E Δ Ac.; text M A B C D K L X 133 Am Syrr Memph.
 * T. R. adds 'but,' with M A D E Δ Ac. 69 Brix; B C L X 133 omit.
 * So M B C L X 35 (Am) Memph. T. R. omits 'said, No, but,' with A D E Δ Ac. 69 Brix.
 * T. R. adds 'then,' with M C D L X Ver; A B E Δ Ac. 133 69 Am Memph omit.
 * M B C D L 133 Am omit; A E X Δ Ac. Syrr Memph insert.
 * T. R. adds 'the pool of,' with A E Δ Ac. 35 69 Am; M B D L X 1 Memph omit.
 * M B D L X 133 Memph read 'having gone therefore'; A E Δ Ac. 69 read 34.
 * M B L X 133 have 'and,' not 'or'; T. R., with D E Δ Ac. 69, has 'or'; A Am Memph have neither.

* Some read 'he is of age' for 'he,' with M B L X 33; A E Δ Ac. 133 69 Am Syrr Memph.
 * T. R. omits 'therefore,' with E Δ Ac. 33 Memph; M A B D L X 133 69 Ital (exc. Monac) Vulg insert.
 * M B L X 33 69 Memph omit; A D E Δ Ac. 1 insert; M B add 'or,' A E Δ Ac. Syrr Brix add 'or,' D G L X U H 133 69 Am Memph omit.
 * T. R. adds 'and said,' with E X Δ Ac. Memph; M A B D L 133 omit. Am has 'he said therefore,' not 'answered'.
 * Some read 'They said therefore to him.' (69 B D Am Memph leave out 'again'; A E L X Δ

Ac. Brix Syrr insert); A E Δ Ac. have 'or'; B D K L X 133 69; M* Veru Memph have neither.
 * T. R. adds 'therefore,' with little authority.
 * T. R. adds 'therefore,' with little authority.
 * Many omit 'But,' with M B D G L 133 Memph; A E X Δ Ac. Am Brix Syrr insert.
 * T. R. adds 'and,' with A L Ital Vulg; M has 'or' added above the line.
 * M B D X 33 Syrr Memph omit 34; T. R. has it, with A E L Δ Ac. 133 69 Am.
 * M B L X 33 Memph omit 'And'; A E Δ Ac. 69 Am Syrr insert. 1 has 'or'.

who were with him heard these things, and they said to him, Are we blind also? Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin remains. (X.) Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, he is a thief and a robber; but he that enters in by the door is [the] shepherd of the sheep. To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out. When he has put forth all his own, he goes before them, and the sheep follow him, because they know his voice. But they will not follow a stranger, but will flee from him, because they know not the voice of strangers. This allegory spoke Jesus to them, but they did not know what it was [of] which he spoke to them. Jesus therefore said again to them, Verily, verily, I say to you, I am the door of the sheep. All who ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture. The thief comes not but that he may steal, and kill, and destroy: I am come that they might have life, and might have [it] abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep; but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves

the sheep and flees; and the wolf seizes them and scatters the sheep. Now he who serves for wages flees because he serves for wages, and is not himself concerned about the sheep. I am the good shepherd; and I know those that are mine, and am known of those that are mine, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd. On this account the Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father. There was a division again among the Jews on account of these words; but many of them said, He has a demon and maves; why do ye hear him? Others said, These sayings are not [those] of one that is possessed by a demon. Can a demon open blind people's eyes? Now the feast of the dedication was celebrating at Jerusalem, and it was winter. And Jesus walked in the temple in the porch of Solomon. The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou art the Christ, say [so] to us openly. Jesus answered them, I told you, and ye do not believe. The works which I do in my Father's name, these bear witness concerning me: but ye

do not believe, for ye are not of my sheep, as I told you. My sheep hear my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. My Father who has given [them] to me is greater than all, and no one can seize out of the hand of my Father. I and the Father are one. The Jews therefore again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods to whom the word of God came (and the scripture cannot be broken), do ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God? If I do not the works of my Father, believe me not; but if I do, even if ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him. They sought therefore again to take him, and he went away from out of their hand and departed again beyond the Jordan to the place where John was baptizing at the first; and he abode there. And many came to him, and said, John did no sign; but all things which John said of this [man] were true. And many believed on him there.

XI. Now there was a certain [man] sick, Lazarus of Bethany, of the

village of Mary and Martha her sister. It was [the] Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard [it], he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard, He is sick, he remained two days then in the place where he was. Then after this he says to his disciples, Let us go into Judea again. The disciples say to him, Rabbi, [even but] now the Jews sought to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he does not stumble, because he sees the light of this world; but if any one walk in the night, he stumbles, because the light is not in him. These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep, but I go that I may awake him out of sleep. The disciples therefore said to him, Lord, if he be fallen asleep, he will get well. But Jesus spoke of his death, but they thought that he spoke of the rest of sleep. Jesus therefore then said to them plainly, Lazarus has died. And I rejoice on your account that I was not there, in order that ye may believe. But let us go to him. Thomas therefore, called Didymus, said to his fellow disciples, Let us also go, that we may die with him. Jesus therefore [on] arriving found

* T. R. adds "therefore," with A B A. An. Vern. Syrr. & B D K L X 1 33 69 Am. Thab. omit.

* *celos, celos.*

* T. R. reads "And when he put forth his own sheep," with A B A. An. 69 Am. Br. Syrr. There is some difficulty about the reading here. W. leaves out "all" and "sheep," but it is corrected, putting in "all," and again erasing it. Vern. Ver. Col. Cuth. have "all," the three latter "sheep" also. B D L X 1 33 33 omit. "sheep." The only real question is as to "all," which seems right.

* B D L X 1 33 omit. "the sheep," A E X A. An. 69 Ital. Vulg. Syrr. insert.

* B D L 1 33 Memph. omit. "Now he who serves for wages flees." A has a 24 authentic *deus* you

deus, deus: the line is marked with data, no correction.

* Some read "those that are mine know me," with B D L Ital. Vulg. Syrr.; test A E X A. An. 1 33 69 and all others Syrr.

* Or "power," *honor, not honor*. It is often competency to do anything, but implying a right to do it as well as mere power. Hence used for magistracy.

* T. R. adds "therefore," with A B A. An. 1 33 Memph.; B D L X 33 Ital. Vulg. omit.

* W. D. 1 read "many therefore."

* A E X A. An. 69 have *veritasque*, *veritas*, "have faith in," be in that state; and so the T. R.; but B D L K U D 1 33 read *veritasque*, *veritas*.

* The reading "and believe" is doubtful; W A A. An. 69 Am. Br. Syrr. have *veritasque*; B L X 1 33 Memph. *veritasque*.

* B E K L M 37 33 and others Am. Memph. omit. "as I told you," A D E X A. An. 1 33 insert.

* B L omit *am*; A D E X A. An. *various* ins.

* B D omit *am*; A E X A. An. *various* ins.

* T. R. adds "sayings," with D B A. An.; W A B K L M X 1 33 69 Am. Memph. omit.

* A E X A. An. 69 have *veritasque*, *veritas*, "have faith in," be in that state; and so the T. R.; but B D L K U D 1 33 read *veritasque*, *veritas*.

* The reading "and believe" is doubtful; W A A. An. 69 Am. Br. Syrr. have *veritasque*; B L X 1 33 Memph. *veritasque*.

* Literally "speaks," Or "twins."

* Many read "in the Father," with B D L X 33 Am. (Syrr.); test A E X A. An. 1 33.

* Or "But [the] Mary was she who," An.; or "that Mary."

* *deus*, and so in ver. 36; cf. v. 29 and xvi. 27.

* T. R. reads "the," with B D L X A. An. 1 33 Vern.; test A D E F G A. An. 1 33 Am. Memph. Syrr.

* T. R., with C E L A. An. 1 33 Am., reads "He disciples therefore said," as *and*, *even* for *and* as *and*, with B D E K U D 1 33 and B C X Memph.; A has *and* only.

* *celos*.

* Literally "speaks," Or "twins."

him to have been four days already²⁸ in the tomb. Now Bethany was near Jerusalem, about fifteen stadia²⁹ off, and many of the Jews came to Martha and Mary, that they might console them concerning their brother. Martha then, when she heard, Jesus is coming, went to meet him;³⁰ but Mary sat in the house. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died; but³¹ even now I know, that whatsoever thou shalt ask³² of God, God will give thee. Jesus says to her, Thy brother shall rise again.³³ Martha says to him, I know that he will rise again in the resurrection in the last day. Jesus said to her, I am the resurrection and the life; he that believes on me, though he have died, shall live; and every one who lives and believes on me shall never die. Believest thou this? She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world.³⁴ And having said this, she went away and called her sister Mary secretly, saying, The teacher is come and calls thee. She, when she heard [that], rises up quickly and comes to him.³⁵ Now Jesus had not yet come into the village, but was in the place where Martha came to meet him. The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she may weep there.

Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.³⁶ Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved³⁷ in spirit, and was troubled,³⁸ and said, Where have ye put him? They say to him, Lord, come and see. Jesus wept.³⁹ The Jews therefore said, Behold how he loved him! And some of them said, Could not this [man], who has opened the eyes of the blind [man], have caused that this [man] also should not have died? Jesus therefore, again deeply moved⁴⁰ in himself, comes to the tomb. Now it was a cave, and a stone lay upon it. Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for he is four days [there]. Jesus says to her, Did I not say to thee, that if thou shouldst believe, thou shouldst see the glory of God? They took therefore the stone away.⁴¹ And Jesus lifted up his eyes on high and said, Father, I thank thee that thou hast heard me; but I knew that thou always hearest me; but on account of the crowd who stand around I have said [it], that they may believe that thou hast sent me. And having said this, he cried with a loud voice, Lazarus, come forth. And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him

and let him go. Many therefore of the Jews who came to Mary and saw what he had done, believed on him; but some of them went to the Pharisees and told them what Jesus had done. The chief priests, therefore, and the Pharisees gathered a council, and said, What do we? for this man does many signs. If we let him thus alone, all will believe on him, and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said to them, Ye know nothing nor consider that it is profitable for you that one man die for the people, and not that the whole nation perish. But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going to die for the nation; and not for the nation only, but that he should also gather together into one the children of God who were scattered abroad. From that day therefore they took counsel that they might kill him. Jesus therefore walked no longer openly among the Jews, but went away thence into the country near the desert, to a city called Ephraim, and there he sojourned with the disciples.⁴² But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they might purify themselves. They sought therefore Jesus, and said among themselves, standing in the temple, What do ye

think? that he will not come to the feast? Now the chief priests and the Pharisees had given commandment that if any one knew where he was, he should make it known, that they might take him.

XII. Jesus therefore, six days before the passover, came to Bethany, where was the dead [man] Lazarus, whom Jesus raised from among [the] dead.⁴³ There therefore they made him a supper, and Martha served, but Lazarus was one of those at table with him. Mary therefore, having taken a pound of ointment of pure⁴⁴ nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. One of his disciples therefore, Judas [son] of Simon, Iscariote, who was about to deliver him up, says, Why was this ointment not sold for three hundred denarii and given to the poor? But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it]. Jesus therefore said, Suffer her to have kept this for the day of my preparation for burial;⁴⁵ for ye have the poor always with you, but me ye have not always. A great crowd therefore of the Jews knew that he was there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among [the] dead. But the chief priests took counsel that they might kill Lazarus also, because

²⁸ And all have *ἔτι* before or after *ἔτι* *ἔτι*, except A* D Memph Syr-Pat which omit it.

²⁹ Some omit 'but,' with B* C* X 1 33 Ver.

³⁰ *ἄρχει* (B* C* L X 33 69 Brix add *ἄρχει*).

³¹ Or 'grieved.' I am not satisfied with 'deeply moved,' nor can I accept the interpretations of those who insist on the sense drawn from the classical use of *ἐκστατικός*, found also in the Gospels (Matt. ix. 30; Mark i. 43; xiv. 5). It is originally 'astounding.' But here, as within in spirit, it is not the expression of anger. It was the feeling produced by the deep pain caused by seeing the power of death over the human spirit. There was so far indignation that there was deep antagonism to the power of evil and Satan in death. The fathers (see Suicer), with

many moderns, understand it as repressing what was passing in his own spirit, restraining himself. But then it would be reproving himself, which cannot be, and does not suit with *ἐκστατικός*, verse 38. Lukan is quoted for 'grieving.' It may be 'grieved' is the best word. Epiphanius attributes *ἐκστατικός* to the Lord as a proof of his humanity, along with other subjective feeling (vol. i. 1002). Compare the use of analogous words in Hebrew in Gen. xl. 6; 1 Sam. xv. 11.

³² Or 'shuddered.'

³³ T. R. adds 'where the dead was laid' with E A Ac; B* C* D L X 33 Ital (cve. Brix) Vulg omit; A K H 1 22 Brix add 'where he was,' *ad ἄρχει*, only.

³⁴ *ἄρχει*.

³⁵ Some omit 'And,' with B* C* L; B* A C E X A Ac. Am Syrr Memph insert. D Brix add *ἄρχει*.

³⁶ T. R. reads 'Jesus,' with B* C* D E K X A Ac. 33 69; A B C* L 1 Am Memph omit.

³⁷ T. R. reads 'for as,' B D L M X T and some cursives Memph have 'for you,' M leaves out both.

³⁸ So B D 15 69; T. R. adds 'together,' reading *ἐκστατικός*, with A B L X A Ac. 69 Matt.

³⁹ T. R. reads 'his,' with A E X Ac. 69 Ital; text B D L F A 1 33 Am.

⁴⁰ T. R. adds 'both,' with D E G H I S T 33; B A B K L M U X A A H 1 69 versions omit.

⁴¹ Others read 'commandments,' as we say, 'orders,' with B I M 1; text A D E L X A Ac. 33 69 Ital Vulg Memph.

⁴² Literally 'he.'

⁴³ B L X Ver Colb omit 'the dead,' A D E I A Ac. 1 33 69 Am Memph insert.

⁴⁴ T. R. omits 'Jesus,' reading 'he,' with H A c; B A B D E G I L A H 33 Am Memph have 'Jesus.'

⁴⁵ Or 'liquid,' a word difficult of interpretation, but most likely 'pure,' if used as from *visc.* It would be rather 'potable' than 'liquid.' See note to Mark xiv. 3.

⁴⁶ *ἄρχει* (which many read with *ἄρχει*) is habitually used for *ἄρχει* in John. He intimates it was now the time. See John xiv. 40, and Gen. i. 2 of LXX. In Genesis it answers to embalming in Hebrew. I have accepted the reading of B B D K L Q X H 33 Ital (cve. Brix) Vulg Memph, accepted by Lach., Tisch., Trög., Meyer and Alford, but rejected by De W., Griesb., has it in margin. The sense is the same. T. R., with A E I A Ac. Syrr, reads 'Let her alone,' or 'Suffer her; for the day of my preparation for burial has she kept this.'

14 and ye say well, for I am [so]. If I
therefore, the Lord and the Teacher,
have washed your feet, ye also ought
15 to wash one another's feet; for I have
given you an example that, as I
have done to you, ye should do also.
16 Verily, verily, I say to you, The bond-
man is not greater than his lord, nor
the sent greater than he who has sent
17 him. If ye know these things, blessed
18 are ye if ye do them. I speak not
of you all. I know those whom I have
chosen; but that the scripture might
be fulfilled, He that eats bread with
me has lifted up his heel against me.
19 I tell you [it] now before it happens,
that when it happens, ye may believe
20 that I am [he]. Verily, verily, I
say to you, He who receives whom-
soever I shall send receives me; and
he that receives me receives him who
has sent me.

21 Having said these things, Jesus
was troubled in spirit, and testified
and said, Verily, verily, I say to you,
that one of you shall deliver me up.
22 The disciples therefore looked one
on another, doubting of whom he
spoke.^a Now^b there was at table one
of his disciples in the bosom of Jesus,
23 whom Jesus loved. Simon Peter
makes a sign therefore to him to ask
who it might be of whom he spoke.^c
24 But^d he, leaning^e on the breast
of Jesus, says to him, Lord, who is
it? Jesus answers, He^f it is to
whom I, after I have dipped the
morsel, give it. And^g having dipped
the morsel, he gives it to Judas (son

* See note to Matt. x. 24.

⁴ 'The Japanese,' *ibid.* 190.

* an *aprs.* 'from this present time.' He had not told them previously that *aprs.* 'now,' is a point of time from or in which time is counted; not the fact of existing time, as a present space or period; that which for God is always.

It has *oiv*, with A D E L X A &c.; BC omit, but it has *oiv* at the end of a line, and then adds *oiv* at Ioulaia in the middle of the sentence.

* Literally 'speaks,' so in ver. 24.

² BC² Limit Now! NAC² DEX & Ac. 133
69 Serr Memphis have it. ¹ review.

⁴ So A D E A Ac, Syr (Verg), with T, R, but Ver Coll. Hieron Corp. of old Latin as B C I L X 83, that is, 'Simon Peter makes therefore a sign to him (reverse) and says to him, Say (some have

27 of Simon, Iscariote. And, after the morsel, then entered Satan into him. =
 28 Jesus therefore says to him, What thou doest, do quickly. But none of those at table knew why he said this to him; for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to the poor. Having therefore received the morsel, he²⁹ went out immediately: and it was night.

11 When therefore^v he was gone out
Jesus says, Now is^s the Son of man
glorified, and God is^s glorified in him.
22 If God be^s glorified in him, God also
shall glorify him in himself, and shall
23 glorify him immediately. Children,
yet a little while I am with you. Ye
shall seek me; and, as I said to the
Jews, Where I go ye^c cannot come,
24 I say to you also now. A new com-
mandment I give to you, that ye love
one another; as I have loved you,
25 that ye^c also love one another. By
this shall all know that ye are disci-
ples of mine, if ye have love amongst
yourselves. Simon Peter says to him,
26 Lord, where goest thou? Jesus an-
swered him,^v Where I go thou can-
not follow me now, but thou shalt
27 follow me after. Peter says to him,
Lord, why cannot I follow thee now?
I will lay down my life for thee.
28 Jesus answers,^v Thou wilt lay down
thy life for me! Verily, verily, I say
to thee, The cock shall not crow till
thou hast denied me thrice.

'Ask'] who is it of whom he speaks;' so the Vulg. only it omits 'Say.' It has both readings.

¹ Readings vary as to *de* and *ole*, B C Palat omitting both; *de* D L M X Δ 1 13 23 69 have *ole*.

* Some old copies, 'thus,' with H C E A 46, 12.

² e.g. B.C.L.X.73 read 'Having therefore' text A

² Standish 2nd ed. (not T. R.) omits "there."

² Literally, 'has been glorified.' *Idolatry*.

* B has *acrop*, with A C³ D E X Δ &c. Syst; B C³ L. Hol (esp. Mammal) Valg Mammal omit.

* T. R. reads 'answered him,' with (D) H A An.
Vale (last E. M. H. An. reads 'him'), last of A. R.

Vulg. (but A. M. II Am omitt. 'him'); text & A. B. C* L. X (1) 33 69 Syrr. (1 adds 'him.')

XIV. Let not your heart be troubled; ye believe on^s God, believe also on^s me. In my Father's house there are many abodes; were it not so, I had told you: for^s I go to prepare you a place; and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I^s am ye^s also may be. And ye know where I^s go, and ye know the way.* Thomas says to him, Lord, we know not where thou goest, and how can we know^s the way? Jesus says to him, I^s am the way, and the truth, and the life. No one comes to the Father unless by me. If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen him. Philip says to him, Lord, shew us the Father and it suffices us. Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou^s, Shew us the Father? Believest thou not that I [am] in the Father, and that the Father is in me? The words which I^s speak to you I do not speak from myself; but the Father who abides in me, he does the works. Believe me that I [am] in the Father and the Father^s in me; but if not, believe me^s for the works^s make themselves. Verily, verily, I say to you, He that believes on^s me, the works which I^s do shall he^s also do, and he

² *alg* = on ver. 12: xvi. 9; xvii. 20; see i. 12.

* T. R. omits 'for,' with E N & Ac. 1; text # A B C D K L X H 33 49 Am Syrr. Monoth.

* Many read 'and ye know the way whither I go,' with H H C* L O X M Memphis A C D E N

3. H.C. D. said: 'do we know? - 8 bus có một'.

¹ T. R. (not Storch) individuals with 1 and others.

*8 D L 33 omit 'me': A B E Q X Δ &c, insert.
 *maine del. added by first corrector. *&c. insert.

* T. R. reads 'my,' with B & A. Surr; W & B
D. I. G. S. 71. 2 on 72. 62 Ital. (corr. Polet) Vol.

Memph omit.

* *spewawa*. It is to be remarked here, as noticed by others, that two words are used for asking or demanding, *shé* and *hewá*, the latter familiar.

demanding, *siwé* and *éperia*; the latter familiar, the former suppletory. The former is never used by the women of the Tékou group, but Month-

used of Christ with the Father save by Martha as to God, which confirms this view of the word.

shall do greater than these, because
¹³ I go to the ³Father. And whatsoever
ye shall ask in my name, this will I
do, that the Father may be glorified
¹⁴ in the Son. If ye shall ask any-
thing in my name, I will do it.
¹⁵ If ye love me, keep my command-
¹⁶ ments. And I will beg^e the Father,
and he will give you another Com-
forter,^e that he may be^e with you for
¹⁷ ever, the Spirit of truth, whom the
world cannot receive, because it does
not see him nor know him; but^e ye
¹⁸ know him, for he abides with you,
and shall be in you. I will not leave
you orphans, I am coming to you.
¹⁹ Yet a little and the world sees me
no longer; but ye^e see me; because
²⁰ I live ye^e also shall live. In that
day ye^e shall know^e that I [am]
in my Father, and ye in me, and I in
²¹ you. He that has my command-
ments and keeps them, he^e it is that
loves me; but he that loves me shall
be loved by my Father, and I^e will
love him and will manifest myself to
²² him. Judas, not the Iscariote, says
to him, Lord,³ how is it that thou
wilt manifest thyself to us and not
²³ to the world? Jesus answered and
said to him, If any one love me, he
will keep my word, and my Father
will love him, and we will come to
him and make our¹ abode with him.
²⁴ He that loves me not does not keep
my words; and the word which ye
hear is not mine, but [that] of the

Both words are used of the disciples with Christ; only the former of the disciples with the Father. Here *disciple*. In vers. 13, 14 it is *above*.

⁴ I have used the word 'Comforter' for want of a better. It is one who carries on the cause.

of any one and helps him. This Christ did on earth; this (I John ii.) He does now in heaven.

earth; this I (John H.) do on earth, and the Holy Ghost on earth; 'manage our cause, our affairs, for us.' If 'solicitor' were

*T.R. reads 'slide' with A D E A. At 1.02

¹ Some omit "lost" with m B D. Verc. Verc. but A

¹ Some count "but," with BBQ very very, but a DELX A to, 1 33 00 Am Syst Memphis have it.
 (accidentally, see note to 1 Oct. 2012)

^b 8 G Q Δ and many others I @ insert 'and.' A B D E L Y omit *and*. Maastricht Maastricht omit.

³ T. R. reads '[our]' i.e. has *we*-genitive, with A. E. (2) *to*, instead of the middle nominative, the

A E (Δ) Ac. instead of the middle *vesperofa*, the reading of # B L X II² 1 13 32 49 and others.

and ye shall see me, and, Because I¹ go away to the Father? They said therefore, What is this which he says [of] the little while? We do not know [of] what he speaks. Jesus knew therefore² that they desired to demand of him, and said to them, Do ye inquire of this among yourselves that I said, A little while and ye do not behold me; and again a little while and ye shall see me? Verily, verily, I say to you, that ye shall weep and lament, ye, but the world shall rejoice; and ye³ will be grieved, but⁴ your grief shall be turned to joy. A woman, when she gives birth to a child, has grief because her hour has come; but when the child is born, she no longer remembers the trouble, on account of the joy that a man has been born into the world. And ye⁵ now therefore have grief; but I will see you again, and your heart shall rejoice, and your joy no one takes from you. And in that day ye shall demand⁶ nothing of me; verily, verily, I say to you, Whatsoever ye shall ask⁷ the Father in my name, he will give you.⁸ Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things I have spoken to you in allegories; ⁹the hour is coming that I will no longer speak to you in allegories, but will declare¹⁰ to you openly concerning the Father. In that day ye shall ask in my name; and I say not to you that I¹¹ will demand¹² of the Father for you, for the

Father himself has affection¹³ for you, because ye¹⁴ have had affection¹⁵ for me, and have believed that I came out from¹⁶ God. I came out from¹⁷ the Father and have come into the world; again I leave the world and go to the Father. His disciples say to him, Lo, now thou speakest openly and utterest no allegory. Now we know that thou knowest all things, and hast not need that any one should demand of thee. By this we believe that thou art come from¹⁸ God. Jesus answered them, Do ye now believe? Behold, [the] hour is coming, and has¹⁹ come, that ye shall be scattered, each to his own, and shall leave me alone; and [yet] I am not alone, for the Father is with me. These things have I spoken to you that in me ye might have peace. In the world ye have²⁰ tribulation; but be of good courage: I²¹ have overcome the world.

XVII. These things Jesus spoke, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son²² may glorify thee; ²³as thou hast given him authority²⁴ over all flesh, that [as to] all that thou hast given to him, he should give them life eternal. And this is the eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have²⁵ completed the work which thou gavest me that I should do it; and now glorify me, thou Father, along with thyself, with the glory which I

had along with²⁶ thee before the world was. I have manifested thy name to the men whom thou gavest²⁷ me out of the world. They were thine, and thou gavest²⁸ them me, and they have kept thy word. Now they have known that all things that thou hast given me are of thee; for the words²⁹ which thou hast given me I have given them, and they³⁰ have received [them], and have known truly that I came out from thee, and have believed that thou³¹ sentest me. I demand concerning them; I do not demand concerning the world, but concerning those whom thou hast given me, for they are thine, (and all that is mine is thine, and [all] that is thine mine,) and I am glorified in them. And I am no longer in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which³² thou hast given me, that they may be one as we. When I was with them³³ I kept them in thy name; those thou hast given me³⁴ I have guarded, and not one of them has perished, but the son of perdition, that the scripture might be fulfilled. And now I come to thee. And these things I speak in the world, that they may have my joy fulfilled in them. I³⁵ have given them thy word,³⁶ and the world has hated them, because they are not of the world, as I am not of the world. I do not de-

mand that thou shouldst take them out of the world, but that thou shouldst keep them out of evil. They are not of the world, as I am not of the world. Sanctify them by the³⁷ truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the world; and I sanctify myself for them, that they³⁸ also may be sanctified by truth.³⁹ And I do not demand for these only, but also for those who believe⁴⁰ on me through their word; that they may be all one, as thou, Father, [art] in me, and I in thee, that they⁴¹ also may be one⁴² in us, that the world may believe that thou⁴³ hast sent me. And the glory which thou hast given me I have given them, that they may be one, as we⁴⁴ are one; I in them and thou in me, that they may be perfected into one [and⁴⁵] that the world may know that thou⁴⁶ hast sent me, and [that] thou hast loved them as thou hast loved me. Father, [as to] those whom⁴⁷ thou hast given me, I desire that where I am they⁴⁸ also may be with me, that they may behold my glory which thou hast given⁴⁹ me, for thou lovedst me before [the] foundation of [the] world. Righteous Father,⁵⁰ and the world has not known thee, but I have known thee, and these⁵¹ have known that thou⁵² hast sent me. And I have made known to them thy name,

¹ A B L M A H 33 and others omit ἐγώ; D E Y A c. 109 Brix have it.

² A E P Y A c. have ἐγώ; M B D L 133 omit. ³ Or 'ye indeed,' &c. M B D A 1 omit &c.; A E L Y A c. 33 69 Am Syrr insert.

⁴ But, &c. ⁵ Ignorant. ⁶ Or, 'ask the Father, he will give you in my name,' with M B C L X Y A c.; text A C D E A c. 133 69 Ital Vulg Syrr Memph.

⁷ T. R. adds 'but,' with A C D E A c.; M B C D L X Y 133 69 Am Memph omit.

⁸ This is also ἀπεργάζομαι in T. R. but the preferable reading is ἀπεργάζομαι, with M B C D K L M U X Y 33; the sense is the same. See verse 13.

⁹ ἀφ' ἑαυτοῦ: cf. v. 20, and xi. 2, attached to.

¹⁰ ἐκείνῳ. See note to chap. i. 14, vi. 45.

¹¹ B C L X 33 read &c.; M A C E Y A c. 109 Am have &c., which has the sense of 'from with.'

¹² Some omit 'to him.' A C D E L X Y Syrr have it; B C D A H 1 not. M has &c. after of &c., corrected into &c.

¹³ T. R. adds 'now,' with E A c. Ital Vulg Syrr; M A B C D L X 33 Memph omit.

¹⁴ T. R. reads 'shall have,' with D 69 Ital Vulg; M A B C E L X Y A c. 133 Syrr Memph have &c.

¹⁵ T. R. adds 'also,' with C E L X Y A c. 33 69; M A B C D 1 Ital (ex. Monac) Vulg Syrr Memph omit.

¹⁶ Ignorant. See note to chap. i. 18.

¹⁷ I add the article, because it throws the emphasis on 'eternal,' as in the Greek.

¹⁸ Some read 'having,' with M A B C L H 133 Memph; 'I have' D E X Y A c. Am Syrr.

²⁶ ἐκείνῳ ἐν τῷ... ἐκείνῳ, 'along with' as to presence and place.

²⁷ T. R. reads 'hast given,' twice, with C E X Y A c. 33 69 (L 1 first time); text M A B D K L 133 69 Ital Vulg Syrr Memph.

²⁸ T. R. with 69 and some other cursives Am Memph, reads 'keep in thine own name those whom.' It may perhaps be translated 'in which thou hast given [them] to me; but I prefer the text. [A question has been raised, if 'that they may be one' depends on 'keep them,' or on 'given me.'] Text M and all the uncials 133 Syrr.

²⁹ T. R. adds 'in the world,' with A C E X Y A c. 33 69 Brix Syrr; M B C D L 1 Am Memph con.

³⁰ M B C L 33 Memph read '... name which thou hast given me, and,' &c. also reads 'and,' &c. &c. &c., but omits &c. &c. &c. Text A C D E X Y A c. 109 Ital Vulg Syrr.

³¹ Perished, and 'perdition,' as the verb and noun of the same root in Greek, refer one to another, and show what Judas belonged to.

³⁷ ἀφ' ἑαυτοῦ: the word of God in testimony.

³⁸ T. R. reads 'thy,' with C E X Y A c. 33 69 Syrr Memph; A B C D L 1 Ital (ex. Monac) Vulg omit.

³⁹ Or 'in truth.' ⁴⁰ T. R. reads 'shall believe,' with some cursives.

⁴¹ M has &c. with A C E L Y A c. Am Syrr Memph; B C D omit.

⁴² And is doubtful here, though many have it. M 1 have it without &c., that, as Ver Guld Vulg Ath. I notice it because if 'and' be left out, 'that the world' depends on the clause immediately preceding. In result the sense is the same. A E Y A c. Brix Syrr insert; B C D L X 33 69 Vere Memph omit.

⁴³ Or 'what,' &c. with M B D Memph; it is the style of John; A C E L X Y A c. 133 69 Ital Vulg Syrr etc.

⁴⁴ Ignorant, with M A C D H L M U X A 133 69; T. R. reads &c., with B Y A c.

⁴⁵ Or 'the world, righteous Father!—And, &c.'

and will make [it] known; that the love with which thou hast loved me may be in them and I in them. (XVIII.) Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he¹ and his disciples. And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples. Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns and torches and weapons. Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazarean. Jesus² says to them, I am [he]. And Judas also, who delivered him up, stood with them. When therefore he said to them, I am [he], they went away backward and fell to the ground. He demanded of them therefore again, Whom seek ye? And they said, Jesus the Nazarean. Jesus answered, I told you that I am [he]; if therefore ye seek me, let these go away; that the word might be fulfilled which he spoke, [As to] those whom thou hast given me, I have not lost one of them. Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's name was Malchus. Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given me, shall I not drink it? The band therefore, and the chiliarch,³ and the officers of the Jews, took Jesus and bound him: and they led him away to Annas first; for he

was father-in-law to Caiaphas, who was high priest that year. But it was Caiaphas who counselled the Jews that it was better that one man should perish⁴ for the people. Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the high priest; but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore, who was portress, says to Peter, Art thou⁵ also of the disciples of this man? He⁶ says, I am not. But the bondmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter⁷ was standing with them and warming himself. The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine. Jesus answered him, I spoke openly to the world; I taught always in [the] synagogue and in the temple, where all the Jews⁸ come together, and in secret I have spoken nothing. Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they⁹ know what I have said. But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Annas [then]¹⁰ had sent him bound to Caiaphas the high priest. But Simon Peter was standing and warming himself. They said there-

22 23 Ital Vulg Memph; 'perish' AC²XY Δ &c.
 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 1. D (Verc) Ver omit 'Jesus'; HACH LXY Δ &c. I 23 40 Am Syr Memph insert; B (Verc) put it in after *epi* *epi*.
 2. T. R. reads 'thy sword,' with I 40; text A B C D and all uncials 23 Ital Am Syr Memph.
 3. Strictly 'the commander of a thousand men' (a military tribune).
 4. Many read 'die,' with HBC² D L X 1 13 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 5. T. R. has 'thou,' with A 1 and other cursives.
 6. T. R. reads 'where the Jews always,' with DEY Δ &c.; text A B C² L X 1 13 23 40 Ital (exc. Monac) Vulg Memph.
 7. Stephens, not Ellw., omits *etc.*, with A C D E Y Δ &c.; B C² L X 1 13 23 have it; H 13 40 44.
 8. 2. T. R. omits 'came to him' and 'with A D E Y Δ &c. 1; H B L X 1 13 23 40 44 (exc. Brit

fore to him, Art thou¹ also of his disciples? He² denied, and said, I am not. One of the bondmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? Peter denied therefore again, and immediately [the] cock crew. They lead therefore Jesus from Caiaphas to the praetorium; and it was early morn. And they³ entered not into the praetorium, that they might not be defiled, but⁴ eat the passover. Pilate therefore went out to them⁵ and said, What accusation do ye bring against this man? They answered and said to him, If this [man] were not an evildoer, we should not have delivered him up to thee. Pilate therefore said to them, Take him, ye⁶, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put any one to death; that the word of Jesus might be fulfilled which he spoke, signifying what death he should die. Pilate therefore entered again into the praetorium and called Jesus, and said to him, Thou art the king of the Jews? Jesus answered [him]⁷, Dost thou⁸ say this of thyself, or have others said it to thee concerning me? Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from hence. Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest [it], that I

am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice. Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in him. But ye have a custom that I release [some] one to you at the passover; will ye therefore that I release unto you the king of the Jews? They cried therefore again all, saying, Not this [man], but Barabbas. Now Barabbas was a robber. XIX. Then Pilate therefore took Jesus and scourged [him]. And the soldiers having plaited a crown of thorns put it on his head, and put a purple robe on him, and came to him and said, Hail, king of the Jews! and gave him blows on the face. And Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find in him no fault whatever. (Jesus therefore went forth without, wearing the crown of thorns and the purple robe.) And he says to them, Behold the man! When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify [him]. Pilate says to them, Take him ye⁹ and crucify [him], for I find no fault in him. The Jews answered him, We have a law, and according to [our] law he ought to die, because he made himself Son of God. When Pilate therefore heard this word, he was the rather afraid, and went into the praetorium again and says to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore says to him, Speakest thou not

1. T. R. adds *etc.*, with C² H L X Y Δ &c. 23 40; H A B C² D 1 2 Am omit.
 2. H B C² L X 1 13 23 40 Ital (exc. Monac) Vulg add 'without' A C D E Y Δ &c. Memph omit.
 3. Many omit 'him,' with A B C² D L M U X Y H 1 13 23 Am Memph; H has it, with C² E Δ &c. 40 Colb.
 4. T. R. omits 'came to him' and 'with A D E Y Δ &c. 1; H B L X 1 13 23 40 44 (exc. Brit

Monac) Vulg Memph insert.
 5. I have ventured to read 'And' instead of 'Therefore,' with A B C L X 1 13 23; C is wanting there; H D F I Am omit 'Therefore,' but have no 'And.' T. R. 'Therefore,' with E Y Δ &c. 40.
 6. H A D E Y Δ &c. 40 44, have 'him' T. R., with H 1 13 Am, omits. The English requires it.
 7. H B C L X 1 13 Ital (exc. Monac) Vulg omit; A B C Y Δ &c. versions insert.
 8. H A 40 Syr-Pet Memph omit 'therefore.'

to me? Dost thou not know that I have authority to release^a thee and have authority to crucify thee? Jesus answered,^b Thou hadst no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up to thee has [the] greater sin. From this time Pilate sought to release him; but the Jews cried out saying, If thou releasest this man,^c thou art not a friend to Caesar. Every one making himself a king speaks against Caesar. Pilate therefore, having heard these words,^d led Jesus out and sat down upon [the?] judgment-seat, at a place called Pavement, but in Hebrew Gabbatha; (now it was [the] preparation of the passover; it was^e about the sixth hour); and he says to the Jews, Behold your king! But they cried out, Take [him] away, take [him] away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then therefore he delivered him up to them, that he might be crucified; and they took Jesus and led him away.^f And he went out, bearing his cross, to the place called [place] of a skull, which is called in Hebrew, Golgotha; where they crucified him, and with him two others, [one] on this side, and [one] on that, and Jesus in the middle. And Pilate wrote a title also and put it on the cross. But there was written: Jesus the Nazarean, the king of the Jews. This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near;^g and it was written in Hebrew

¹¹ Greek, Latin.* The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that *he*¹² said, I am king of the Jews.
¹³ Pilate answered, What I have written, I have written. The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the body coat; but the body coat was seamless, woven through the whole
¹⁴ from the top. They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which says,* They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.
¹⁵ And by the cross of Jesus stood his mother, and the sister of his mother Mary the [wife] of Clopas, and Mary of Magdala. Jesus therefore, seeing his mother, and the disciple standing by whom he loved, says to his mother,
¹⁷ Woman, behold thy son. Then he says unto the disciple, Behold thy mother. And from that hour the disciple took her to his own home.
¹⁸ After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, says, I thirst. There was a vessel therefore¹⁹ there full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it,* they put it up to his mouth. When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head,
²¹ he delivered up his spirit. The Jews therefore, that the bodies might not remain on the cross on the sabbath,

for it was [the] preparation, (for the day of that sabbath was a great^a [day].) demanded of Pilate that their legs might be broken and they taken away. The soldiers therefore came and broke the legs of the first and of the other that had been crucified with him; but coming to Jesus, when they saw that he was already dead they did not break his legs, but one of the soldiers pierced his side with a spear, and immediately there came out blood and water. And he who saw it bears^a witness, and his witness is true, and he^a knows that he says true that ye^a also^a may believe. For these things took place that the scripture might be fulfilled, Not a bone of him shall be broken. And again another scripture says, They shall look on him whom they pierced.

And^a after these things Joseph of Arimathea, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the body of Jesus.^a And Nicodemus also, who at first came to Jesus^a by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds [weight]. They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial.^a

But there was in the place where he had been crucified a garden, and in the garden a new tomb in which no one had ever been laid. There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

XX. And on the first [day] of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away
 1 from the tomb. She runs therefore and comes to Simon Peter, and to the other disciple to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they
 2 have laid him. Peter therefore went forth and the other disciple, and came
 3 to the tomb. And the two ran together, and the other disciple ran forward faster than Peter, and came
 4 first to the tomb, and stooping down he sees the linen cloths lying; he
 5 did not however go in. Simon Peter therefore comes, following him, and entered into the tomb, and sees the
 6 linen cloths lying, and the handkerchief which was upon his head, not lying with the linen cloths, but folded
 7 up in a distinct place by itself. Then entered in therefore the other disciple also who came first to the tomb,
 8 and he saw and believed; for they had not yet known the scripture, that he must rise from among [the] dead.
 9 The disciples therefore went away again to their own home. But Mary stood at the tomb weeping without.
 10 As therefore she wept, she stooped down into the tomb, and beholds two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had lain.
 11 And they say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have
 12 laid him. Having said these things she turned backward and beheld

* T. R. transposes "release" and "crucify," with DE¹⁰⁰ L N Y A No. 1 35 69 Ital. Vulg. Memph.; text H A R E*.

* Many add "him," with *B D L 1 23 Vere Collb;
A E X Y Δ An. 69. Am. Mss. omit.

* T. R. reads 'this word,' with K S U (A II) on.

8 A R D I L U X B 133 omit *and*.

* T. R. results *and,* as for 4e, with E H I S Y
A; test 8 A B D L M U X Δ H I 23 69 Vera Cuth.

* H has 64 letters: the Tropic alphabet; B L X 33 (66) small and large; D E I Y A Ac. and most cursives Brix Am and *gypse*; T R., with A (M

U1), *in situ*.

¹ T. R. reads 'the place where Jesus was crucified was near the city,' with 100 Ital (exc. Morne) Vulg. Memphis; text ¹⁰⁰⁰ A B D and all uncial B. It has dropped verse 21 and most of 22.

* Some put "Lalla" before "Greek," with BLX 23 Munich; text A D E L Y & Ital Vatic Sess.

1. **Management**

* H. B. Smith's which says: ADEILTYVAc.

'A B L X omit "therefore;" D E Y az. Am

have it; cf. Monoph read &c.
 var. rept., probably "binding it to hysop."

* T. H. (not Stephens) recalls "for that sabbath day was great" with H. H. (199) Am.

Both verbs are in the perfect, expressing what was present in the mind of the writer.

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¹ T. R. writes "also," with E T A and others.
Memph; W A B D H K L U X A 1 33 69 Ital Vulg

* *sp* has *side*; Russian *side* with L X A 20.

had 'Jesus,' vol. Tenet, and no D H Y A Ac. 169
Seyr Month.

Memph; A B L U X Y *absent*.

• **Test**

* It has *er* by surprise: with *er* it could not have \mathcal{H}_{er} , which it omits. The rest merely vary its

page, since

* T. R. adds 'And.' with B & Ac. 69; at A B D
S X II 138 Ital Vulg Syrr Memph omit; L has &c.

Jesus standing [there], and knew not that it was Jesus. Jesus says to her, Woman, why dost thou weep? Whom seekest thou? She, supposing that it was the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus says to her, Mary. She, turning round, says to him in Hebrew, Rabboni, which means Teacher. Jesus says to her, Touch me not, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, and [to] my God and your God. Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and [that] he had said these things to her.

When therefore it was evening on that day, which was the first [day] of the week, and the doors shut where the disciples were, through fear of the Jews, Jesus came and stood in the midst, and says to them, Peace [be] to you. And having said this, he shewed to them his hands and his side. The disciples rejoiced therefore, having seen the Lord. [Jesus] said therefore again to them, Peace [be] to you: as the Father sent me forth, I also send you. And having said this, he breathed into [them], and says to them, Receive [the] Holy Spirit: whose soever sins ye remit, they are remitted to them; whose soever [sins] ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have

seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe. And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace [be] to you. Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. Thomas answered and said to him, My Lord and my God. Jesus says to him, Because thou hast seen me, thou hast believed: blessed they who have not seen and have believed.

Many other signs therefore also Jesus did before his disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name.

XXI. After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested [himself] thus. There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples. Simon Peter says to them, I go to fish. They say to him, We also come with thee. They went forth and went on board, and that night took nothing. And early morn already breaking, Jesus stood on the shore; but the disciples however did not know that it was Jesus. Jesus there-

fore says to them, Children, have ye anything to eat? They answered him, No. And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it, from the multitude of fishes. That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded his overcoat [on him] (for he was naked), and cast himself into the sea; and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes. When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread. Jesus says to them, Bring of the fishes which ye have now taken. Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not rent. Jesus says to them, Come [and] dine. But none of the disciples dared inquire of him, Who art thou? knowing that it was the Lord. Jesus comes and takes the bread and gives it to them, and the fish in like manner. This is already the third time that Jesus had been manifested to the disciples, being risen from among [the] dead. When therefore they had dined, Jesus says to Simon Peter, Simon, [son] of Jonas, lovest thou me more than these? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Feed my lambs. He says to him again a second time, Simon, [son] of Jonas, lovest thou me? He says to him, Yea,

Lord; thou knowest that I am attached to thee. He says to him, Shepherd my sheep. He says to him the third time, Simon, [son] of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou knowest all things; thou knowest that I am attached to thee. Jesus says to him, Feed my sheep. Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou dost not desire. But he said this signifying by what death he should glorify God. And having said this, he says to him, Follow me. Peter turning round sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is it that delivers thee up? Peter, seeing him, says to Jesus, Lord, and what of [this] man? Jesus says to him, If I will that he abide until I come, what [is that] to thee? Follow thou me. This word therefore went out among the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide until I come, what [is that] to thee?

This is the disciple who bears witness concerning these things, and who has written these things; and we know that his witness is true. And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.

* Literally, 'is.'
* T. R. omits 'in Hebrew,' with A E K &c. 140
Am: B D L O X & B 33 Syrr Memph insert.
* Many omit 'my,' reading 'the Father,' with
B D; A N L O X &c. Am Syrr Memph insert.
* T. R. adds 'gathered,' with E L X &c. Ac.
Memph: M A B D I A Vero Memph Am Syrr omit.
* N D L O X Am Memph omit: 'I have'; A B E
I &c. Syrr insert. Burgen, Luc 12 Verba, 22.
* M A D O X I 13 Apeiron (Iohannem); T. R.,
with B E I &c. (69), Apeiron.
* Or 'twice.'
* A I Am read *ecce*, 'plene,' for the second
verse: M reads 'into his hand.'

* M J, 'in no wise.'
* T. R. adds 'And,' with A C E &c. Syrr; M
B C D G L X I 33 69 Ital (exc. Monac) Vulg
Memph omit.
* T. R. adds 'Thomas,' with Vulg; Ital Am
and nearly all else omit.
* A B E K S A H Brix omit *sed*. (T has it.)
* M A B C L Ac. have 'Jesus,' D M omit.
* T. R. adds 'immediately,' with A C E F &c. I
B C D L X I 33 69 Ital Vulg Memph omit.
* *consecrate*, with (A B C E L) and a few curs.
(see A B). T. R. reads *consecrate*, 'being come,'
with M C D P X &c. 133 69 Am.
* Literally 'is.'

* *ecce*.
* M R C L X I 22 33 Memph add *ecce*, 'therefore,'
= 'therefore,' with A E &c. Brix
* T. R. adds 'therefore,' with A E &c. Brix
Corb Memph: M B C D L X I 22 33 omit.
* T. R. reads 'his,' with D E X &c. Ac. Memph
Syrr: M A B C L I 22 33 Am omit.
* Many read here *Iohannem*, or *Iohannem*, for *Iacob*,
with M C D L; less A C E &c. 133 69 Syrr.
* Conscious knowledge, *ecce*.

* Objective knowledge, *ecce*.
* M D I 33 Ital (exc. Brix) Vulg Memph omit.
* *ecce*.
* T. R. adds 'But' with M D E X &c. 140
Brix Memph: A B C D 23 Am omit.
* M B C D 23 Am Memph add 'them' or 'there-
fore,' *ecce*; A E X &c. omit.
* T. R. adds 'Amen,' with E &c. Am; M A B C
D I 22 33 Ital (exc. Colb Brix) Syrr Memph omit.